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## The Study of Relationship Between Family Economical, Social and Cultural Status and Second Grade High School Students of Marand and their Religious Attitudes During 2012-2013 Educational Years

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### ABSTRACT

**Background:** The religion is established in the man's instinct as a powerful instrument from the childhood to adulthood and this necessity should be viewed personally and socially. **Objective:** The main aim of the study was to evaluate the religious attitudes of male and female students of second grade high school of Marand and their relationship with family economical, social and cultural status in 2012-2013 educational years. The statistical community of the research included the whole students of second grade high school of Marand during 2012-2013 educational years by the number of 2850 people. 339 ones of second grade high school students (168 females and 171 males) were selected as the statistical sample. Accidental sampling method had been applied and due to its scale-based case, T-test was used to analyze the data. The questionnaire was made of the research reliably. **Results:** The study of the results showed that the degree of the elements' roles of parents' education, job, religious ceremonies, school, and economical, cultural and social factors is not the same in students' religious attitudes; the highest degree is subjected to the religious factors and the lowest is related to the educational factors of the parents. **Conclusion:** it can be concluded that the recent objections between the education (school, family and broadcasting) can cause to the change of attitudes making gap between students' path in this regard.

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## INTRODUCTION

If we look at the present life from the top to the past, we will find out that the present life is very different in terms of facilitations and equipments in compare to the past; in other words, our life has been changed than the past humans. The present man is not comparable than the past (Pir Khaefi, 2005). The religion is established in the man's instinct as a powerful instrument from the childhood to adulthood and this necessity should be viewed personally and socially. In personally terms, the religion is the foundation of a person's all aspects and dimensions causing to the process of the growth and stabilities. There have been many God-Given talents and aptitudes vibrated the religious affairs due to the job problems. And or there are people that they can be changed into the most useful ones for their community in this regard. The religious education is a controlling instrument for the morality supporting personal and social terms of people to grow their spirituality and idealism affairs. The religion can be a powerful booster of the personal aspect providing a great background for a person's morality. The suspicious issues get removed making the man reach to the growth term that the mind logic never could provide it as well.

If the religious education is stable based on a correct thought, it will lead to the growth and progression releasing people from any destructions. Also, a person being conducted based on internal tasks will have low vulnerability to and catastrophic events. Then, the spiritual contaminations will get reduced removing the whole anxieties and temptations in adolescence era. In social term, the religion is the friendship factor providing a great foundation for making stable relations between people (Sadat Nojoumi, 2011). The religion is a controlling factor for a person to prevent him or her from any criminal actions. If we believe that the religion has some instructions for the family, economy, politics, education, life customs and social programs nationally and internationally, we should accept that the religious education of the whole children is an imperative case and if parents know the fact that their children are responsible for their failures, damages and consequences of wrong actions in a community, they will struggle to inject the spirit of the religion to their children in this regard (Sadat

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Zahra). Because a healthy child has an intact spirit, he or she can learn the religious thoughts and lessons easily. According to our theory, the religion is a kind of spirit of the God and it comes from our own existence. A trainer can open a child's heart by the spirit and illumination of the belief; about seven years old, a child feels requiring an eternal happiness that he or she does not know what it is striving to obtain the process curiously. The child also goes towards the God trying to gain too much spiritual affairs in this case. This requirement can be very important in providing psychiatric relaxation. In the religious nurture of students, there have been different factors evolved that the family, school and society are the most crucial factors among this process. The lessons that people receive from their trainers can cause to the best acceptance of the religion or its abundance in this case. The man is established in a situation where the life backgrounds, manners and belonging feeling as well as the requirements of trainers towards the religion can influence on their growth at their adulthood era. In the other hand, in adulthood times appearing other instincts and psychiatric requirements, the religious and moral virtue gets emerged in this period. This is one of the most crucial issues that the young people challenge it at this time. This subject should be nurtured in these people so that it has to be established as a fixed behavior making the whole students get relied on the religious affairs at their life. (Sadat 1998, p: 45). Today, along with changing of social and community issues, the young and adolescence period is also coming along with too much potential challenges making a deep gap between parents and children. The religious beliefs can be easily penetrated in adolescence period and in one hand, it can also provide the foundation of the morality default in this case. The strangers investing too much expense tend to destroy the roots of the religion removing the Islamic foundation of the adolescence in this regard (Sharghi, 2007). Now, according to the above mentioned topics, the main question is how the religious attitudes of male and female students of Marand City. Biabanghard showed that there are three types of SHARIATI religion, social and congenital based religion among these students. About 37.91% of these students are congenital religion, 33.77% is subjected to canonical and legal religion, 28.32% as social religion in this regard. About 26.4% as the lowest and 20.4% as the highest degrees participate in the union praying day. About 41.5% never take part in this ceremony of praying. About 33.5% and 20.5% and 4.5% participate in the ceremonies, respectively. About 9.8% as the lowest, 6% moderate and 3% as the highest degree of these people participate in the related ceremonies. Taleban (1998) showed that:

a- Students have high religious beliefs and there is no observed significant difference between boys and girls statistically

b- In terms of the religion ceremony, the results represented that only 15.7% of young people did not believe in the praying and about 55.4% of the respondents were relied on the praying completely and 28.9% had fairly belief in praying; the reliance on the praying had a complete relationship with the gender variable and it is higher in boys in compare to girls.

c- In the religious dimension, about 93% of the populations were believed in God and the boys had higher belief than girls in this case. Khodayari et al (1998) concluded the following results:

a- There is a significant difference between the religious attitude of boys and girls students of Sharif industrial university and this difference is higher in boys than girls

b- There is no found significant difference between the religious attitude of technical sciences students

c- There is a significant difference between the cleric boy and girl students and this is higher in girls than boys.

Serajzadeh (1996) showed that there is an inverse significant relationship between the education level of parents and students' religious attitudes.

Shirshahi (1999) concluded that the religious attitudes of students at different educational field shows significant difference that these are related to humanistic, natural sciences and mathematics fields, respectively. Among this, the difference of the public fields' religious affairs is significant with other students' religious attitudes between humanistic and mathematic fields. Ghorbanzadeh (1998) found that generally the application of the spiritual and religious settings among the family members, library and religious books can be very effective in nurturing and growing the children in this case.

Azimi Yazdi (2002) concluded that:

a- The mean students' religious attitudes equals 127.92 showing a suitable status and close to the grade 32 ( $x = 160$ )

b- In a multi regression analysis, the most effective factors influencing on the religious attitudes relationship positively are as following:

Clerics, parents, lesson books, educational grade, family dimension, going to religious locations, other teachers, friends, moral trainer, using video movies and TV and Radio

c- Negative factors are as following:

Educational progression, going to movie, using computer games

Mohammad Sadegh Mahdi (2000) found that although the satellite channels and Internet have the highest impact on the religious affairs, but among this the agent of the family has the highest influence on the adolescences' religious issues. The schools and cleric publicity are the second important influencing factors among these people. Najafi specified that there is a significant difference between the religious affairs of males

and females; in other words, the girls are higher religious in compare to boys. Ivan Yazik Haddad and Adirth Lumice (1983) in a study carried out about the American mosques showed that when people have higher beliefs in the mosques, they will be more responsible for their religious affairs. This research shows that there is a relationship between the age and participation of the religious activities; so, the young people participate at the mosques higher than the old ones and also, the married people go to the mosques more than single ones. David D Vass and Ian Mc Ellester (1987) in an analytical evaluation titled ‘‘ gender differences of the religion’’, carried out why women are prior than the men. In order to represent these differences, the structural situation has been applied that the role of women at baby-sitting, their low participation at work and their attitudes towards the job and family have been devoted to the structural factors in this regard.

Yahya (1988) in a research titles ‘‘ the degree of Michigan dwellers’ religious affairs and the Muslims’’, reports that the high rate of the research respondents were subjected to the Muslims of the City ranging from very religious to religious in this case.

#### *Research methodology:*

The main purpose of selecting the research methodology is to specify that what method can be devoted to reach to a rapid evaluation in relation to the responds of the research question (Naderi and Seif Naraghi, 1994).

#### *Statistical community:*

The statistical community of the present study is subjected to the whole boys and girls of the second grade high school of Marand City by the number of 2850 ones.

#### *Statistical sample:*

The statistical community sample of the present study was taken up accordance with 339 people due to Morgan Table that 171 males and 168 females of second grade of high school were selected in this case.

#### *Sampling method:*

The sample includes a sub-collection or a part of community having the whole statistical community features; in the present study the clustering accidental sampling method was applied; in this kind of sampling the signs or the under study units were selected so that they have enough chance to be selected equally and every option and choice can be independent in this pavement. (Naderi and Seif Naraghi 1994).

#### *Statistical methods:*

The main aim of using statistical methods is to categorize or count the related data and then try to analyze the qualities by the use of quantity language. In this research, due to the scale-based of the research methodology, the descriptive statistical indices including the extraction and categorization of data, preparing and providing the statistical tables such as distribution, mean and deviation and cross section table were applied; also, the inferential statistics including the test normality, regression method and Pearson correlation coefficient were applied efficiently in this regard. Because the scale of measuring data was collected, the non-parametric tests were applied due to their naming based measurement scale. (Davari 2007).

#### *Data collection and measuring tool:*

The tool being used for collecting the related data is subjected to the statistical community and the related subject; in other words, the research purposes and its nature as well as the related community represent what kind of tool and instrument or method should be carried out to collect the related data. In this research due to the comments of the high school students, it seems that the questionnaire is a suitable instrument to gather the related data and it includes two parts in this regard.

In the first part, the collection of data is subjected to the respondents’ personal background about their gender, parents’ occupation, educational field and students’ educational major and the second part includes 28 options that the option number 1-4 is related to the question number one of the research and the options 5-8 is subjected to the question number two of the research and options 9-12 regarding to question number three and options 13-16 as the question number four, options 17-20 as question number five, options 21-24 as the question number eight and options 25-28 have been subjected to the family religious beliefs.

#### *Determination of reliability and validity of the measurement instrument:*

The problem that the researcher faces with it is subjected to the reliability and validity of the questionnaire. The dependent reliability questionnaire is used to measure the validity of the questionnaire. For the reason, by referring to the scientific texts and the related theories and the research questions, the related questionnaire is adjusted being given to the advisor professors to be submitted in this case.

In order to estimate the validity or the confidential ability of the questionnaire, Cronbach alpha criterion was applied efficiently. For the reason, the adjusted questionnaire was distributed among 20 high school

teachers. Hence, the correlation coefficient was considered between the scores of two shifts in an experimental achievement as the validity criteria; its validity was obtained 76% based on cronbach alpha using SPSS Software. Due to the fact that a suitable questionnaire's grade should be 7% (Alpha), we concluded that the present questionnaire is a reliable and suitable one in this regard.

**Table 1:** Cross-section table of father's education and children's religious attitudes by percent.

Religious attitudes / father's education	Very low	Low	High	Very high	Total
Illiterate	0.05	2	4.4	2	8.45
Cycle	3	15.6	17.2	11.7	47.5
Diploma	1	4.3	9.7	7	22
AD	0.1	2.3	5.8	2	10.2
BA and higher	0	2.6	5	3.8	11.4
Total	4.15	26.8	42.1	26.5	100

According to the given results of table 1, there is an inverse significant relationship between father's education and children religious attitudes; in other words, how the father has got low education, the children's religious attitudes will be high and vice versa. When the education of the father is high, the religious attitudes of children will be low in this regard.

**Table 2:** Cross-section table of mother's education and children's religious attitudes by percent.

Religious attitudes / father's education	Very low	Low	High	Very high	Total
Illiterate	0.05	3	6.4	2.65	12.1
Cycle	3	16	22.1	16	57.1
Diploma	0.8	4	9.4	4.7	18.9
AD	0	2	2	1.4	5.4
BA and higher	2	2	1.7	0.8	6.5
Total	5.85	27	40.6	25.55	

According to the given results of table 2, there is an inverse significant relationship between mother's education and children religious attitudes; in other words, how the mother has got low education, the children's religious attitudes will be high and vice versa. When the education of the mother is high, the religious attitudes of children will be low in this regard.

**Table 3:** Cross-section table of father's job and children's religious attitudes by percent.

Religious attitudes / father's education	Very low	Low	High	Very high	Total
Employer	1.7	7	15.3	9.2	33.2
Free	2	13	18.5	10.6	44.1
Worker	1	6	6	5	18
Retired	0.1	0.3	2.3	2	4.7
Total	4.8	26.3	42.1	26.7	100

According to the given results of table 3, there is an inverse significant relationship between father's job and children religious attitudes; in other words, students having employer or free job father have got high religious attitudes than others. There is a significant difference between mother's job and children's religious attitudes.

**Table 4:** Test of mean difference of the degree of religious attitudes in terms of students' comments based on mother's job.

Type of housing	Number of sample	Mean	Deviation	Degree of t	Df	Sig
Occupied	35	3.05	0.80	0.792	337	0.429
Housewife	304	3.17	0.87			

Due to the normality of the distribution and since mother's job is based on a two-sided scale and religious attitudes of high school students measured in a distance, hence, T-Test was applied for the comparison of the process. As it shown in table 4-15 the mean students' religious attitudes is based on the mother's occupational status of the respondents about 3.05% and the home wife mothers were obtained 3.17 in this regard. Due to the obtained sig level (0.429) is higher than 0.05, thus the research hypothesis is based on the significant difference between students' comments having housewife mothers that it is rejected in this case. That is, the religious attitudes of students having housewife mothers are the same. Due to table 5, the correlation coefficient was measured 0.669 along with 95% confidence level and due to the sig level 0.000, it is lower than 0.05; so, there is a direct significant relationship between the family religious space and children's religious attitudes statistically.

**Table 5:** Relationship between the participation of religious ceremonies and children's religious attitudes.

	Religious attitude	Participation at religious ceremony
Pearson correlation coefficient	1	0.669
Sig level		0.000
Number	339	339

So when parents participate more in religious ceremonies, the children will tend to these ceremonies more and more. According to table 7, the correlation coefficient was measured 0.149 along with 95% confident level and according to the sig level 0.068 it is higher than 0.05 measured in this regard. Hence, there is no found significant relationship between the parents' income and children religious attitudes statistically.

**Table 7:** Relationship between income and children religious attitudes.

	Religious attitude	Participation at religious ceremony
Spearman correlation coefficient	1	0.149
Sig level		0.068
Number	339	339

According to table 8, the correlation coefficient was obtained 0.609 along with 95% confidence level and due to the sig level 0.000 it is lower than 0.05; hence, there is a significant relationship between the family social status and children religious attitudes statistically.

**Table 8:** Relationship between family social status and children religious attitudes.

	Religious attitude	Participation at religious ceremony
Pearson correlation coefficient	1	0.609
Sig level		0.000
Number	339	339

**Table 9:** Test of mean difference between the degrees of religious attitudes in terms of students' comments based on their dwelling type.

Type of housing	Number of sample	Mean	Deviation	Degree of t	Df	Sig
Personal	324	3.15	0.87	0.106	337	0.915
Renting	15	3.18	0.75			

According to the normality of the related data and since the dwelling type is measured based on two sided names and religious attitudes of high school students, hence the mean students' religious attitudes having personal house is 3.15 and those ones without the houses is 3.18. due to the sig level obtained 0.915 higher than 0.05, the hypothesis is rejected due to the significant differences between students with personal houses and students without or renting houses; that is, the religious attitudes of students with renting houses is the same in this regard.

**Table 10:** Test of mean difference between the religious attitudes in terms of students' comments based on their gender.

Type of housing	Number	Mean	Deviation	Degree of t	Df	Sig
Male	171	3.04	0.94	2.37	337	0.018
Female	168	3.27	0.77			

Due to the normality of the distribution and since the gender is based on a two-sided scale and religious attitudes of high school students measured in a distance, hence, T-Test was applied for the comparison of the process. As it shown in table 10 the mean students' religious attitudes is based on the gender status of the respondents about 3.04% and the home wife mothers were obtained 3.27 in this regard. Due to the obtained sig level (0.018) is higher than 0.50, thus the research hypothesis is based on the significant difference between students' comments having housewife mothers that it is rejected in this case. That is, the religious attitudes of students having housewife mothers are the same. Due to table 11, the correlation coefficient was measured 0.581 along with 95% confidence level and due to the sig level 0.000, it is lower than 0.05; so, there is a direct significant relationship between the family religious space and children's religious attitudes statistically.

**Table 11:** Relationship between religious education and children religious attitudes.

	Religious attitude	Participation at religious ceremony
Pearson correlation coefficient	1	0.581
Sig level		0.000
Number	339	339

So, when the religious educational space is high, the religious attitudes of students will get high, too.

**Table 12:** Cross section table of educational field and religious attitudes based on percent.

Religious attitudes / educational field	Very low	Low	High	Very high	Total
Public	0	0.05	0.1	0	0.15
Mathematics	0.09	6	7.7	2.87	16.66
Natural	0.05	11.5	18	10.4	39.95
Humanistic	0	0	0.09	0.02	1.1
Vocational	1.14	4.4	9.4	8.2	23.14
Job and knowledge	1.7	5.6	6.9	5	19.2
Total	2.98	27.55	42.19	26.49	100

According to the given results in table 12, there is a significant relationship between the educational field and the religious attitudes; in other words, the natural sciences field students have higher religious tendency than the others. According to table 13, with 95% confidence level, the correlation coefficient 0.082 was measured and due to the sig level 0.132 it is higher than 0.05; so, there is no significant relationship between the age of students and their religious attitudes.

**Table 13:** Relationship between age and religious attitude.

	Religious attitude	Participation at religious ceremony
Pearson correlation coefficient	1	0.082
Sig level		0.133
Number	339	339

### Discussion and conclusion:

The results of the research have shown that every applied index for the religious issues not only is not critical and destroying but also it is subjected to the highest religious belonging. In general, due to the obtained results of the research and the similar researches, it can be concluded that the recent objections between the education (school, family and broadcasting) can cause to the change of attitudes making gap between students' path in this regard. Along this, it is suggested to carry out the necessary informational affairs struggling to expect suitable tasks from the whole students. Thus, any hardworking should be prevented and try to give suitable tasks increasing the foundations of the religious affairs making a healthy future for these students. Also it is better to consider the changed religious attitudes in this regard. The whole process of religious education should be struggled in a very precise path for the related students. The interests of the students should be also considered in this case. So, the thinking way of the whole students should be also evaluated and then they have to be amended making their beliefs highly towards the spiritual enjoyments.

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